



*Forth*~  
The Spirit of Missions

OCTOBER  
• 1941 •



There's an affinity, close to divinity,  
Within the unity, of Death and Birth,  
Which binds Man to Earth.

—Erica May Brooks





## This Issue at a Glance

THE COVER: The familiar "V" has become the symbol for Allied Victory in the present war. The Church has her "V" campaign, embodied in the Presiding Bishop's "Forward in Service" plan. The Cross is its symbol. "This is the victory that overcometh the world."

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### FORTH QUIZ

The following questions are based on articles in this issue. Can you answer them?

1. What is Uncle Sam's annual crime bill?
2. Why does the Hospital of the Good Samaritan emphasize its religious services?
3. What part did a black derby play in the formation of the Church Pension Fund?
4. What American President attended St. Paul's Chapel regularly?
5. What is one of the striking modern developments at St. John's University?
6. In what business was Canon Gibson engaged before he entered the ministry?
7. Where and when was Kent School founded?
8. Why are Anglican Churchmen in Africa grateful to Americans?
9. How many children attend St. Luke's Kindergarten in Manila?
10. Who are called "the standing army of the Church?"
11. What are some of the raw materials raised in Nevada?
12. What are some of the activities enjoyed at St. Luke's Community Center in Altoona, Pa.?

Answers on page 27.

Editor: JOSEPH E. BOYLE







# This Freedom

by

H. ST. GEORGE TUCKER

The Presiding Bishop

7 HERE are two words in the Greek language which are used and translated "time" in our Bible. One word we use when time is thought of as mere succession, as the dating of a particular event. The other word, which is used frequently by St. Paul and other New Testament writers, means not merely time in the sense of succession but it means "the allotted time," the period in which God has purposed to accomplish a certain result.

From the Christian point of view, time does not mean simply that one event follows another according to the law of cause and effect—that what we are today is the inevitable result of what we were yesterday. The Christian idea of time is that it is under the control of God; that in each period of time God has a purpose to fulfill, and that while we, through our indifference or even our opposition to God, sometimes seem to make it impossible for that purpose to be realized, still God perseveres. While He does not destroy our freedom or bring His infinite power to bear upon us with such compelling force that, like the inanimate objects of nature, we are compelled to do His will, yet God does guide us. When we make mistakes that seem to place obstructions in the way of the realization of His purpose, God uses what St. Paul calls "His redeeming activity" to transform our human errors into opportunities for fulfilling His purpose.

Christianity does not represent that shallow optimism which refuses to recognize the significance of evil in the world. It is not that kind of optimism which Voltaire rightly ridiculed, that somehow all things are going to turn out for the best in this, the best of all possible worlds. Christianity does not simply say that somehow, no matter what we do, all things are going to work together for good. St. Paul uses that form of expression but he says, "All things work together for good to them that love God, to them who are the called according to his purpose."

## Forward in Service Sunday

Sunday, Oct. 5 is "*Forward in Service Sunday*" throughout the Church. On that day the Presiding Bishop's *Forward in Service* plan as it relates to the parish will be presented. The day will mark the formal launching of *Forward in Service* this season.

Go to Church on Oct. 5 especially. Hear your rector outline important plans for this fall and winter and take your full part in those plans in the weeks and months ahead.

In other words, our Christian faith, our Christian optimism, our Christian refusal to accept the verdict, "the days are evil," as the ultimate annihilation of our hopes, is based not simply upon our belief that there is a power of God that is able to overrule our human obstinacy and our human errors, but upon the faith that all things work together for good according to God's purpose on the condition that we ourselves have love and loyalty toward God, a love and a loyalty which enable us to respond to God's call and dedicate ourselves so that His purpose may be realized.

The very fact that the days are evil indicates that the time, the opportunity, has come for the exercise of God's redeeming activity. That is what the Christian Cross means. The Christian Cross means that God does not consider man's failure to respond to the obligations which He has placed upon him as the final annihilation of His purpose. God does not feel that man's failure to use his freedom wisely involves the taking away from man of the gift of freedom. How frequently that is our human solution of the troubles which arise from a misuse of freedom. We deprive those who have misused their freedom of any further exercise of it.

God does not say, "Well, I have done my best. The human race is a hopeless lot of beings. Let them (to use a slang expression) stew in their own juice." God does not say that "this freedom with which I have endowed mankind is obviously too dangerous a gift. Therefore, I will withdraw it and will confine man to the status of those who are compelled by force to follow the lines of the divine purpose." God sent his Son into the world to redeem it. And "to redeem the world" means that the Lord Jesus Christ took the Cross which on the one hand is the symbol of the absolute failure of God's children and made it the symbol of God's ability to produce new opportunities, to hold before men the open door that leads to a new advance.

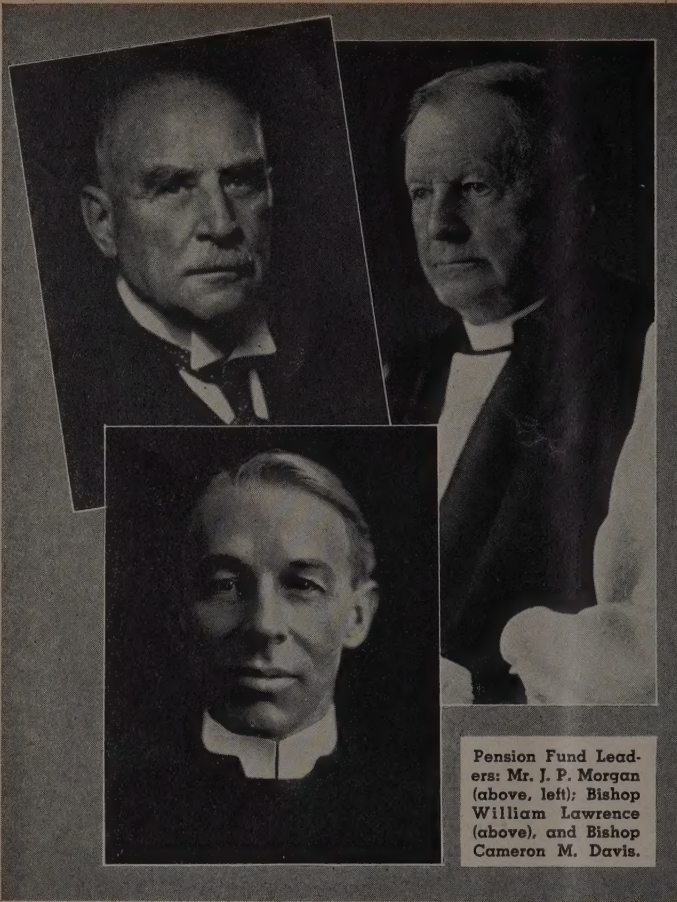
So this is a time when we should ask ourselves the question: "What can be done about it?" We cannot simply sit still and hope that God is going to intervene in some way and correct our mistakes. It is all right to pray to God for the victory of the good, but let us remember that the most essential principle Christ taught us in regard to prayer is that God's answer to prayer does not come to us as a ready-made product, tied up, as it were, in a parcel and placed on the table before us. God answers our prayers by opening to us opportunities through which, if we are willing to coöperate, the purpose for which we pray may be realized.

Therefore, as we face the present situation, as we see evil triumphing over good, let us not make the mistake of simply saying that we ought to pray to God and then sit down quietly and expect God to work some marvel which is going to rescue the world from those enemies of the good that today seem to be enthroned in so many spheres of human activity and human society. But let us remember that when we pray to God, when we trust that God is going to save us from this present situation, the condition upon which God can do that is that we ourselves shall coöperate with Him.



# Pensions Op

PENSION FUND ASS



Pension Fund Leaders: Mr. J. P. Morgan (above, left); Bishop William Lawrence (above), and Bishop Cameron M. Davis.

**I**N THE bitter fighting of the War Between the States a young Virginia lawyer, a trusted officer of Robert E. Lee, vowed that if he came through alive he would enter the ministry. He did live through the war and was baptized on the battlefield. Later ordained, he served the Church as an active clergyman for nearly fifty years.

When he died a few years ago, at the age of 99, Giles B. Cooke was the last surviving officer of Lee's staff at Appomattox. He also was the oldest pensioner and one of the first persons to benefit from The Church Pension Fund. For twenty years he received a pension, which gradually increased from \$600 to nearly twice that amount. At last report his widow was still receiving a pension.

The Church Pension Fund, which started payments in 1917, was the pioneer in the field of American pension systems on a scientific actuarial reserve basis. It has been the example for many other churches and institutions, among them the Presbyterian Church and the Disciples of Christ.

One of the unique features of the Episcopal Church's plan is that the parish, and not the clergyman, pays all the assessment required. The assessment equals  $7\frac{1}{2}$  per cent of his salary, but it is not deducted from the salary. The Fund assumes that every parish, mission, and ecclesiastical organization will pay the assessment. Actually the unpaid balance since 1917 totals less than one-fourth of one per cent of the total amount due.

The Church Pension Fund today is

paying at the rate of \$1,375,000 a year to about 2,500 beneficiaries. The average age allowance for clergy is now slightly less than \$1,000. The average payment for widows is about \$370 a year, and for minor children \$166. The benefits taken as a whole are 40 per cent larger than promised by the Fund. Pensions have sometimes been increased but never reduced.

The pension a man receives is never calculated to balance the amount of money paid in for him. If it did balance, a good many clergy who were near the retirement age in 1917, and many others who are disabled early in life, would have a pension too small to be of any help.

The plan is to pay a fair amount for a clergyman or his widow to live on. This is why the balance of payments against assessments is so important. One clergyman, for example, became totally disabled only six months after his ordination. On the other hand, it sometimes happens that a clergyman will serve for many years and then die without leaving a wife or children. The pension which he never required will balance that of the youthfully disabled clergy. Actuarial science, not magic, tells the officials of the Fund just how much money they will have to pay out in pensions, so the Fund is on sound financial footing.

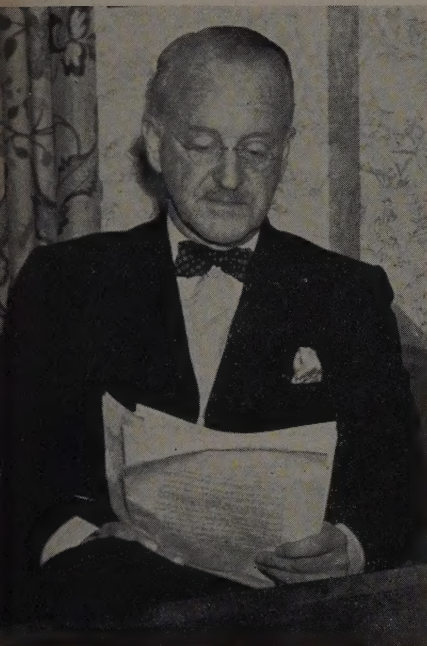
One of the most welcome features of the Pension Fund is the \$1,000 check that is normally sent to the widow of an active clergyman after his death. A far-western bishop reports that he sent a wire one morning at 10 o'clock to announce the death of a clergyman. In an hour and forty minutes he received a wire which stated that a check for \$1,000 had been mailed to the widow.

Sometimes in person, sometimes merely by reading letters or seeing pictures, the employees of the Fund come to know many families well. A mother in the Far West writes of her plans to send her daughter to school. A father,



# Door to Contentment

## TIRED CLERGY OF OLD AGE SECURITY



Mr. Bradford Locke, executive vice-president of the Pension Fund.

a retired clergyman in New England, tells about the work his son is doing in order to go to college.

One widow in New York City called at the office for her monthly pension check. Each time she brought one of her six children. The men and women at the office came to know all the children and watched them grow up.

The home of the Church Pension Fund is on the forty-seventh floor of a building in Manhattan's financial section: In a corner office, with a view of planes overhead and ships below, sits Bradford Locke, the executive vice-president and active manager of the Pension Fund. His huge desk, used for years by the elder J. Pierpont Morgan, is piled high, but neatly, with folders, papers, and letters about the hundreds of beneficiaries.

Around the walls are pictures of forty-four men who have served at periods as trustees of the Fund.

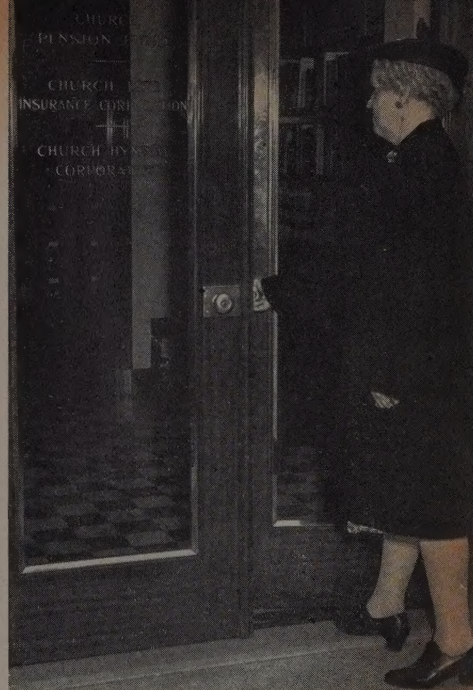
Mr. Locke started with the Fund as the late Monell Sayre's assistant in 1916. After America entered the war he was in the air service a year and a half in France. He returned to the Fund as secretary in 1925, and assumed his present position eight years ago.

In the rear offices of the present headquarters are the voluminous files, which contain probably the most complete records of the Church's clergy and their families. Some of the employees who manage these files and the vast business of the pension system have been at the job for twenty-five years.

Most of the business of the Fund and its subsidiaries is done by mail. Exclusive of form letters the Pension Fund alone sends out about 1,200 letters a month. Checks are always mailed to reach the beneficiaries on the first of the month. They go to England, Canada, and many other places.

Aside from the task of generally managing the Fund, Mr. Locke has the duty, more or less self-imposed, of personalizing it. Even though it has paid pensions to 4,659 persons over a period of twenty-four years, the Fund has always managed to make itself felt as a personal friend of beneficiaries.

Several of the oldest persons on the list receive letters from Mr. Locke on each birthday. Mrs. E. Purdon Wright



A door to security for hundreds of retired clergy and their families—the Church Pension Fund office in New York.

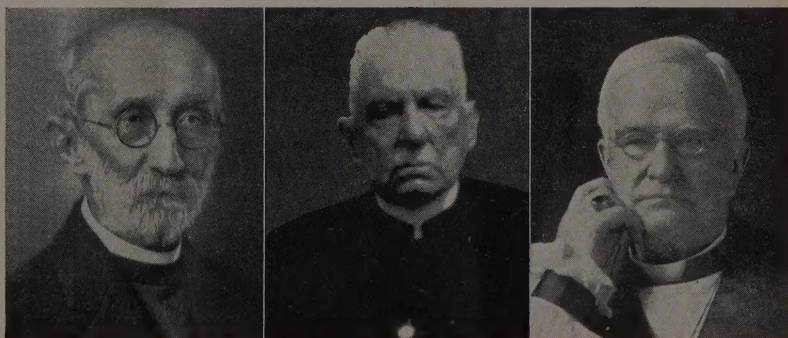
of Milwaukee, the oldest beneficiary, was 102 last January. Mrs. Myron Johnson of Hollywood, Calif., is 100 years old, and the Rev. William F. Dickinson of Queen Anne, Md., is 98.

The personality that the Fund has achieved in the minds of its beneficiaries may account for some of the odd jobs it is called upon to do. One woman brought her silver to the office for safekeeping while she was away on a trip.

When Giles B. Cooke kept his wartime vow by entering the ministry, and for many years afterwards, there was no efficient, business-like provision for

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(Below, left) The Rev. Giles B. Cooke, Civil War officer and one of the Pension Fund's earliest benefactors; (center) the Rev. William F. Dickinson, 98, one of the oldest living pensioners; (right) the late Bishop Osborne, the first pensioner of the Fund.







(Above) Co-eds at St. John's University come from many countries. Seated at left is an English girl while on right is an American. (Right) St. John's confirmation class joins in processional hymn.



THE boys and girls who entered St. John's University, Shanghai, at the beginning of the war have now completed their four years of work. Their whole college career went by while war was raging over their country. The first two years were spent in noisy crowded quarters rented in a down town office building since St. John's was in a dangerous location. The second half of their course saw them back on their own campus with laboratories and library and athletic facilities available once more, though still in an atmosphere of unrest and conscious of the sorrows and dangers of their countrymen.

Now the 150 who made up the graduating class are out in the world, trained

young leaders at a time when China desperately needs them. About a tenth of the class have gone west to work in free China. Twenty-five have gone to the United States for further study.

One of the most striking modern developments at St. John's is the increase of coeducation. Five years ago half a dozen graduates of St. Mary's, the Church's school for girls in Shanghai, were admitted to St. John's by special arrangement and with misgivings on the part of some St. John's authorities. Those seven proved to be a flying wedge, for now there are 400 girls in the student body of 1,200. They are all day students as there are no dormitories for them. They include two "foreign"

students: one English, one American.

Only eighty years have passed since Bishop William Jones Boone started educational work out of which grew St. John's. It was Bishop Samuel Schereschewsky who in 1879 bought a 13-acre estate called Jessfield, outside Shanghai, and there established the school. Ten years later the Rev. Dr. Francis L. H. Pott became headmaster of the school, later president of the incorporated university, from which office he has retired after more than fifty years of service. The acting head is William Z. L. Sung, whose father was the first Chinese bishop in the Anglican Communion.

Graduates of the engineering school and the young scientists are finding

These young college girls are enjoying a hearty lunch with chopsticks.



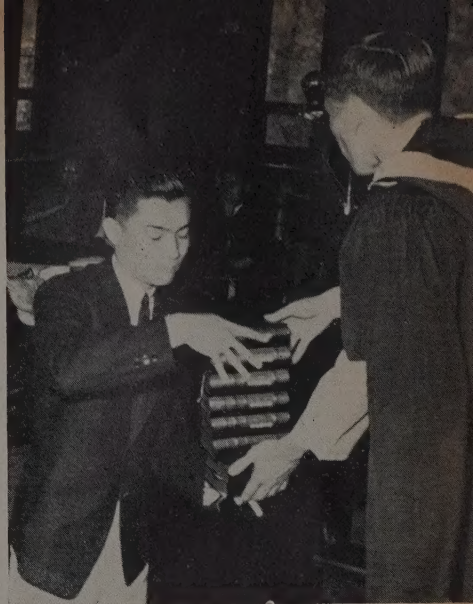
Girls in the new China are eagerly pursuing college studies.





# Collegians "Go West"

BY SERVING COUNTRY IN FREE CHINA



St. John's faculty (left) includes both Chinese and Occidentals. Here they are shown en route to recent commencement exercises. (Above) Each graduate is presented with a Bible at commencement exercises.

endless opportunity for all their skill in the present rapid development of western China. Graduates who have taken a medical degree are distinguishing themselves in the government's South West Transportation Hospital Service, establishing hospitals and health stations along the Burma Road to serve the thousands of drivers and mechanics who are in constant travel over the Road, and to help meet acute problems of disease among the local population of those primitive regions.

Among graduates who have gone into the ministry, one of the most recent is a young man who was a leader and a strong influence for good during his college years, Amos Hsiang. While he was studying for the ministry, the

Church's new work was starting in and around Kunming in the great south-western province of Yunnan. The Rev. Dr. Y. Y. Tsu, now bishop, was leaving the faculty of St. John's to take charge of the Kunming field, and there was a need for Chinese clergy to help. Mr. Hsiang was the first to volunteer, with the same enthusiasm and devotion that a young American seminary graduate might show for work in the Far West. He was ordained a year ago and is already doing fine work among the thousands of students in the refugee colleges at Kunming.

Another young man among many who have discovered Christianity at St. John's was one who had been there seven years, in the middle school and

college, without becoming a Christian, but he had known Mr. Hsiang well and toward the end of his senior year he asked the Rev. Francis A. Cox whether he could become a Christian before he graduated. Also, he was engaged to a girl in Shanghai, and could she be a Christian too? Mr. Cox arranged to give them private instruction. For several weeks they came to him every Sunday morning for an hour and then remained for the confirmation class. They were duly baptized and confirmed with the others, the first Christians in either family.

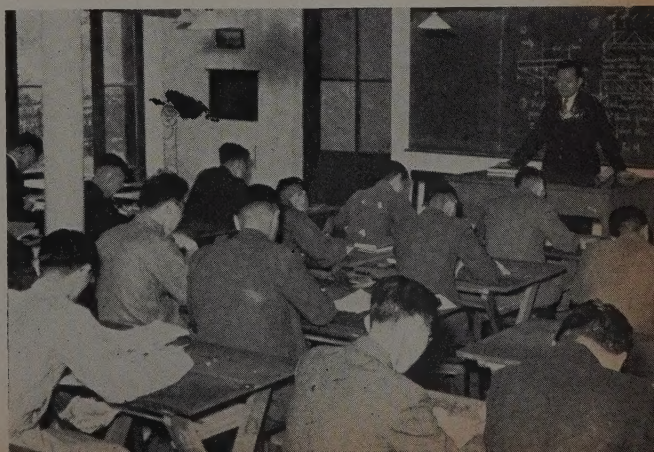
The rise of Chinese women to positions of responsibility and influence has been notable in recent years. The

(Continued on Page 34)

English language newspapers are on file in the University Library.



Students in a higher mathematics class find an exam awaiting them.





# British Enlighten "Da

ENGLISH CHURCH WORK IS BRINGING L



(Upper Left) Sudanese  
er and child. (Left to right)  
Church Cathedral in Zanzibar, an Eg  
doctor at work and Gateway to "Bethlehem," Nigeria. W.  
Church Missionary Society photos.

THE hearts of English Churchmen must be touched and cheered by your wonderful gesture of friendship," Archbishop John Russell Darbyshire of Capetown, Metropolitan of the Province of South Africa, writes to the Presiding Bishop, with reference to the gift of \$300,000 from the American Episcopal Church to British missions.

The hearts of American Churchmen may well be touched and cheered by the progress of the English Church's work in Africa. In the face of all the disturbance caused by war, with diminished staff, interrupted mails and transportation, and reduced income, one field after another sends word of advance.

Youngest of all the Anglican bishops in the world is probably Robert Selby Taylor, 32, appointed by the Archbishop of Canterbury to be the new Bishop of Northern Rhodesia. His diocese has 7,000 African Christians and 3,500 European. In an area of 300,000 square miles with a population of nearly 2,000,000 Africans and 13,000 Europeans, he has 18 priests, of whom 15 are foreign and 3 African. He has 5 hospitals but emphasis has been placed largely on little mission schools, for which he has 145 African teachers. Ten theological students are ready for ordination by the new bishop, and a new church, wide, light, and lofty, has been dedicated at Msoro, one of his important stations. Support of this

diocese comes largely from the Universities Mission to Central Africa.

Another of the younger bishops in Africa is John C. S. Daly of Gambia diocese, a narrow strip along the Gambia River on the West Coast. After a none too peaceful furlough spent in England he has lately headed back to this danger zone. The English colony in Dakar, farther up the coast, is in his jurisdiction. It has given him great encouragement to learn that the English Society for Promoting Christian Knowledge is able to continue its grant to him because of aid received from the American Church. This diocese has a special interest for Americans. People from that part of Africa were brought as slaves to the West Indies. Some



# continent"

## AFRICA

years ago their descendants in the Anglican dioceses of the West Indies felt that they should help send their Church back to the land of their forefathers, and they now help in the support of the Gambia work.

While there is plenty of tragedy and heart-ache for the bishops in Africa, their work also has a humor of its own. Where else, for example, would a congregation be faced with such an embarrassment as this?—In the diocese of Masasi a new country church, thatched-roofed and mud-floored, was finished just in time for the bishop's visit except that the people were still worried about a stone that stuck up in the floor. At the last possible moment they decided to dig it up. But when the stone was finally exhumed, to their dismay it turned out to be far too large to remove through door or window. So there it sat all through the dedication ceremonies, the bishop and everyone pretending not to see it. After he left, the congregation deepened the hole and put the stone back where it came from.

In Zululand, a man with the interesting if difficult name of A. Ndhlandhla has been ordained from St. Augustine's Training School in that diocese, one of the schools helped by the S.P.C.K. Four Africans ordained in Zanzibar bring the number of African clergy there up to 30 priests and 4 deacons. In Zanzibar also, thanksgiving services and special offerings have just marked the fiftieth anniversary of the church at Korogwe. An African recently ordained by Bishop Edward Etheridge in the diocese of St. John's, Kaffraria, makes the number of African clergy there equal to the British, 35 of each, an extraordinary achievement when one thinks of the primitive life out of which these men come, and evidence of the high qualities found in them.

Barefoot, according to the custom of their people, and in white robes, the first two Sudanese, Daniel Deng and

(Continued on Page 33)



In the broiling heat of an African sun, barefoot Central School Kiwanda boys march out to their playing field. School teaches them many things including crafts, tailoring and carpentry. Church Missionary Society photos.



Natives stop to chat on a busy thoroughfare in front of the Cathedral of the Holy Spirit, Dodoma, Tanganyika Territory. (Below) A Sunday school class of Egyptian children in ancient Cairo listens enthralled to an age-old Bible story.







Canon Gibson at the Cathedral Shelter altar with some of those whom he has helped.

# David Gibson—Friend

HE HAS HELPED THREE MILLION OF CHICAGOS

of thousands as the "friend of the friendless."

Annually thousands like George Henderson who need material assistance, medical attention, spiritual nourishment and sympathetic advice, receive help from Canon Gibson. For nearly forty-seven years he has done social service work and today his life is devoted to the throng of unfortunate persons who step across the Shelter's threshold. It is estimated the Cathedral Shelter has aided more than 3,000,000 persons in various ways since its founding in 1921. These have included all kinds—undernourished mothers, discharged convicts, intemperate husbands, underprivileged children, unemployed, aged and sick. No one's problem is ever too desperate or too unimportant not to find a sympathetic ear in Canon Gibson and his associates.

The Cathedral Shelter is one of Chicago's most unique institutions. In fact, it has become a nationally-known work. The idea for it originated with Canon Gibson. For many years before he entered the ministry in 1919, he was a successful and prominent photographer who spent many of his

free hours doing voluntary social, and Church work among the city's underprivileged, and he was for years a familiar worker at the Cathedral of SS. Peter and Paul.

He rented a store and set up a restaurant where these men could have nourishing meals at cost, or, if they had no funds, where they could get meals free of charge. He also started a free employment service. In trying to fit men to available jobs, he discovered that many of those with whom he dealt were physically unable to work. Determined to find a way to help these unfortunates he interested various Chicago hospitals, as well as friends in the medical profession, in the problem. It was not long before he had secured their coöperation in providing the needed medical, dental and surgical care.

But seeing that these men were homeless, as well as hungry, poorly clothed, sick and unemployed, he sought next a shelter where they could be housed temporarily until they were able to care for themselves. About this time, in 1921, the old Cathedral—one of America's first—which carried on social work in the slum district of Chi-

It was a cold wet Fall night when George Henderson was discharged from the Cook County Hospital in Chicago. Homeless and weak from a long illness, he felt discouraged as he trudged down the dark streets of the West Side in his ragged overcoat which was of little use in keeping out the chill air.

Suddenly he thought of the Cathedral Shelter—the home for homeless men—whose doors always are open to the needy. Immediately his face brightened. For he knew that here he could find a temporary haven while he discussed his problems with the kindly Canon David E. Gibson, known to tens

Scores of men daily receive hot nourishing food in the Shelter's lunch room.



Many a Chicago family in its darkest hour has taken its problems to Canon Gibson and found in him a willing and understanding helper. Wesley Bowman Photos.





# f Chicago's Friendless

## EDY AT FAMOUS CATHEDRAL SHELTER

chicago's West Side, burned down. Several Churchmen recommended that the property be sold on grounds that it never could be of any church value. But Father Gibson disagreed with this reasoning, for he recognized the opportunity for which he had been waiting. Bishop Anderson agreed finally to let him reclaim the Cathedral ash heap and establish there a haven for homeless men. This was the beginning of the Cathedral Shelter and since 1921 work has been carried on without interruption. Today thousands of all denominations give financially to this work and a group of prominent laymen, headed by Courtenay Barber, serves as a board of directors.

Cathedral Shelter occupies a strategic position for Chicago's needy. In the city's relief program the Shelter fills the gaps. It cares for hospital patients, for parolees, for the aged who are not able to make a go of things by themselves, for transients and for many others.

It cares for the discharged convict in large numbers. When a man has served a sentence in a penal institution he needs help in readjusting him-

self to society. Generally he needs clothing and meals and introductions to firms where he may find employment. Cathedral Shelter looks after these men until they can make the necessary readjustments and once more become self-supporting. Hundreds of men have been paroled to the Shelter. If their records warrant it, Canon Gibson acts as sponsor and finds work for them. They report to him once a month and past records indicate that 85 per cent of them make good.

In 1940 the Shelter gave clothing to 25,000 persons, found jobs for 1,100 men, furnished baskets of groceries to 7,100 and provided layettes for 126 babies. In addition, night lodgings were given to 6,605 persons who otherwise might have wandered aimlessly about the streets.

Above all, Cathedral Shelter ministers to the spiritual well-being of its wards. Last year more than 16,000 persons attended the services held at the Shelter, nearly 8,000 received Communion, 70 were baptized and 11 confirmed. In the Shelter's chapel a schedule of daily and Sunday services is maintained and these are attended



Thousands of unemployed men have found jobs through the Shelter's employment service.

by many of the men who have gone there for some sort of assistance. From this center visits are made to many of the penal and charitable institutions of the city, county and state.

It may be only a cup of coffee and roll at the Shelter's lunch counter; or streetcar fare to another part of the city; it may be a pair of shoes or a suit from the Shelter's clothes room or a consultation with a reputable physician; or it may be only a prayer before the altar of what Canon Gibson calls the "power house" of this home for the friendless—whatever it is, the visitor in need finds it at the Cathedral Shelter.

Warm sunny days bring happy outings of groups who in some way have been helped by the Cathedral Shelter's program of social service work.



FORTH—October, 1941

Groceries are just another needed item families can get from Cathedral Shelter.







An Igorot student nurse at the School of Nursing, St. Luke's Hospital, in Manila.

# St. Luke's, Manila

## KINDERGARTEN, HOSPITAL SERVE MANY

ADMIRAL GEORGE DEWEY and his fleet left Hongkong one spring morning in 1898, sailed across the China Sea, and took possession of Manila harbor. Later on, the United States paid Spain \$20,000,000 for the Philippines.

Four years after Dewey's action Bishop Charles H. Brent arrived in the Islands. One of the first things he did was to buy a lot in a dreary overcrowded section of Manila and start a settlement with a clinic and kindergarten.

The kindergarten was the first one in Manila and is still carrying on. It now has some second-generation pupils.

The clinic became a hospital within a year, and its training school opened with the first three of the many fine young women who have gone out to build up health and hospital standards in the Islands. Not only Filipina girls

but Moros and girls from the mountain tribes, Igorots and Tiruray, and once a royal princess of Siam, have been trained there.

The year 1906 saw a beautiful church, St. Luke's, added to the green oasis which ever since has offered health, education and religion to that community.

The kindergarten has about 50 children; the hospital has over 4,000 patients a year, gives 50,000 clinic treatments, and in spite of being worn out and the only frame hospital in the city, is ranked as a model by authorities.

The Rev. Edward G. Mullen, now on furlough in the States, is priest-in-charge of St. Luke's Church. Mrs. Mullen is principal of the kindergarten.

So many of the children of this neighborhood are undernourished, the kindergarten's mid-morning crackers and milk are important.



(Above) A patient in the children's pavilion at St. Luke's. (Below) In the kindergarten children are examined daily by a nurse and given milk at mid-morning recess.



(Above) Convalescent children at St. Luke's find plenty of interesting playthings which help while away the hours. (Below) A teacher emphasizing a point in the spelling lesson.







Little Ruth Esther, Paiute Indian baby named for Miss Feider who aided at her birth.

ONE night in a Paiute Indian cabin in Nevada, an old Indian midwife became frightened when things were not going right, and the father ran in haste to fetch the nurse from St. Mary's Mission at Nixon. She hurried to the cabin and took charge. All went well, and nothing would satisfy the young mother but to name her daughter for the nurse, so she is now Ruth Esther, for Miss Feider, who is also her godmother. (Miss Feider has recently become superintendent of St. Agnes' Hospital, Raleigh.)

St. Mary's Mission serves the 600 Paiutes on the Pyramid Lake Reservation, most of whom are Christian. Many of the older tribesmen are in sympathy and exhort the young Indians with "What the priest say is true. You do like he tell you." St. Mary's is the largest Indian mission the Church has in Nevada but many other missions serve smaller groups, such as the hundred Indians on the outskirts of Lovelock.

Nevada is a land of huge distances and few people, sixth in area and last in population. Even Rhode Island has seven times as many people. This widely scattered population determines the Church's policy and program. In the earliest days the Church leaders thought wise to center in the flourishing mining towns, and they built a number of big solid brick churches. Before long, the towns died, the people went away, and the churches were left practically empty.

There are no large cities now. Most of the people live in country towns, or at

# Isolated Nevadians

## AIDED BY CHURCH WORKERS

trading corners, mining camps, and far out on ranches. The underlying reason for this is that Nevada's chief occupation and glory is to raise raw materials, a process which requires relatively few people. There are none of the great industrial centers that grow up around mills and factories. Nevada raises cattle and sheep, grows alfalfa, takes the ore out of its mines. Consequently, the Church's work is found in small missions, far apart. Bishop Thomas Jenkins and his clergy and women workers travel tirelessly to cover the great field.

Even farther apart and fewer than the mission congregations are the isolated families who live out on ranches or at a mine or far up a canyon. Such people are discovered by the clergy, the children are enrolled in a Church-school-by-mail, and once a year or more often if money can be found for gas, the worker in charge visits them, accompanied by the nearest resident priest.

"On our last trip," writes a deaconess, "the first stop was at a house twenty miles from a highway. To reach another home we had to cross a stream fourteen times. A hundred miles away from the next town were three houses on the highway. In one of them the father and mother were Church people and there were two boys to be prepared for baptism. Taming wild horses for sale is the father's occupation."

To many of these places mail is delivered only once in a long while, and such events as Christmas treats are utterly unknown unless the Church provides them. At a ghost town now in ruins, visited by the mission priest, two mining men are the only residents. Five miles off, up a canyon, a man who is cyaniding a mine dump lives with his wife and three young children.

To one who has worked among these scattered folk, the town congregations seem large and active. At St. Francis' Mission, Lovelock, members and neighbors painted the inside of the mission and CCC boys painted the outside. For

a community project here, the Girls' Friendly Society entered a parade contest for a community celebration. They chose "The G.F.S. Around the World" for their subject, and took first prize with their float, a globe of flowers, and girls in costume to represent nations.

Indians leaving church in Lovelock. Mr. and Mrs. E. Crotzer assisted in Church School.



Girls at the Vacation School at St. Francis Church, Lovelock, receive knitting instructions



Deaconess Smith with three of her Church School boys picking dandelions.







British service in St. Paul's. Some of Chapel's original crystal chandeliers of Waterford glass are visible here.

## Old St. Paul's Recalls Bygone Era

WHILE Nazi bombs are destroying hundreds of English churches, many American churches are growing up and celebrating anniversaries. Among these is St. Paul's Chapel in New York City, which this month observes the 175th anniversary of its dedication.

In 1766, the year St. Paul's was completed, the Province of New York was the scene of many a bitter scuffle between the "Sons of Liberty" and the British troops stationed in the Colony. King George III's Stamp Act was arousing bitter opposition throughout the Colonies and patriots in New York were among the most outspoken of its opponents. The carpenters and masons

building St. Paul's Chapel frequently were interrupted by the sound of fighting on the nearby "Common" (now City Hall Park) and sometimes left their work to join in the fray.

St. Paul's is New York's oldest public building with its original structure, and the city's only British-built church. The edifice was built beyond the city limits in the midst of fields, groves and fruit orchards, and commanded a fine view of the Hudson River and the Jersey shores. To attend St. Paul's in its early years was considered a walk into the country. Indeed, it was not an uncommon sight for worshipers leaving morning services to find a neighboring farmer's stray

cattle browsing among the tombstones in the churchyard. Many a time did the good city burghers shake their heads over the folly of the visionary vestrymen who had put so large and ornate a building in such a remote spot. The city's population, they declared, could never extend that far. But extend it did! And today St. Paul's is in the heart of downtown New York amid towering skyscrapers and rushing traffic—the sole survivor on Manhattan Island of an age long past.

The church did not remain untouched by the changing tides of fortune in the Revolutionary War. In October, 1775, Tryon, the British Governor, becoming alarmed at the



## Famous Chapel of Washington and Cornwallis and New York's Oldest Public Building with Original Structure Celebrates 175th Anniversary in October

look of affairs, took refuge on the frigate *Halifax* and left New York almost entirely in the hands of the revolutionists. Early the next year General Charles Lee of the Continental forces entered and held the city. It was during this period that the clergy of the Church of England closed their churches because they were forbidden to read the prayers for the King.

St. Paul's Chapel remained closed for several months, but was reopened in September 1776, when General Howe's army captured the town. During this same month a great fire swept New York destroying old Trinity Church and barely missing St. Paul's. Throughout the war the ruins of Trinity remained untouched and for twelve years the Chapel filled its position as the city's most important church.

When the Revolution began, most of the books belonging to King's College (now Columbia) were taken to nearby St. Paul's for safekeeping and placed in the "Library Room." This room also is famous as the birthplace of General Theological Seminary, for it is believed that the Seminary's first classes were held in a small apartment directly off the gallery at the northeast corner of the church.

On April 30, 1789, immediately after his inauguration in Federal Hall, President Washington and his staff proceeded on foot to St. Paul's for a Service of Thanksgiving. Noting this event in his diary, Washington wrote: "About one o'clock a sensible oration was delivered in St. Paul's Chapel by Mr. Brockholst Livingston, on the occasion of the day—the tendency of which was to show the different situation we are now in, under an excellent government of our own choice . . . and how much we ought to cherish the blessings which are within our reach, and to cultivate the seeds of harmony and unanimity in all our public councils."

In St. Paul's ancient churchyard, nestled among city skyscrapers, are buried sixteen British and American Revolutionary officers. Keystone View Photos.

During the years 1789 and 1790 when New York was the nation's capital, Washington and "Lady Washington" on Sundays drove in a coach and four to this church which once had served as the military chapel of the English commander, Lord Howe.

St. Paul's remains today substantially as it was in its first days, for although alterations have been made they have not changed its general appearance. It is still regarded as a fine example of Georgian architecture of the Classic Revival. Its architect was Thomas McBean, a Scotchman, who had been a pupil of Gibbs who built St. Martin-in-the-Fields in London. St.

Paul's resembles the interior of the famous London church.

Many notables have worshiped in this historic chapel, among them the Marquis de Lafayette for whom a grand concert of sacred music was given here when he paid his second visit to America in 1824. Others have included the British Sailor-Prince (afterwards William IV), Lord Cornwallis, Sir Guy Carleton, Lord Howe, Major André, and Presidents Grover Cleveland and Benjamin Harrison.

St. Paul's today is a Chapel of Ease and is one of seven chapels in famous old Trinity Parish. It is served by the clergy of the mother church.





# Behind Prison Bars



Prisoners in Cleveland City Jail join in service conducted by City Missions clergyman.

PRISON chaplains soon learn never to act surprised at anything. But the Rev. Byron C. Duff, Episcopal chaplain at the New York State Vocational Institution at West Coxsackie, sometimes has found this a bit difficult, as when he asked an eighteen-year-old boy at the institution whether he ever had been baptized. "Oh, sure," replied the lad, and proudly showed the chaplain his vaccination scar!

But this indifference to or ignorance of religious matters on the part of the men and boys behind prison bars is the rule rather than the exception, for most of them come from poor religious backgrounds and never have been enthusiastic church-goers.

Far-seeing prison wardens, penologists and clergymen today are struggling valiantly to educate the public

to the desirability of making prisons places for rehabilitation rather than mere centers of incarceration and punishment. Adequate national defense demands an up-to-date, streamlined penal system, they declare, emphasizing that religion is among the most potent forces for the rehabilitation of convicts. "Brute force may make good prisoners," say the experts, "but moral training alone will make good citizens and a healthy democracy."

Foremost in the ranks of those interested in rebuilding the lives of offenders against society, is the prison chaplain. At present there are in state and federal prisons sixty-one full-time "official" chaplains and about seventy part-time ones. Of this number the Episcopal Church has twelve of its clergy serving as part-time chaplains and four giving their whole time to prison work. But while these men are serving in an official capacity there are scores of other Episcopal clergy throughout the country who are aiding in this great work. They may have a jail, a house of correction, a reformatory or a prison within their parish limits and when such a condition exists they undertake visits and work at these penal institutions as a regular part of their parish activities.

Clergymen in the state and federal institutions are selected, trained, nominated and supervised for this work by the Committee on Prison Chaplains of the Federal Council of the Churches which, for the past six years, has planned the religious work of full-time

non-Roman chaplains in federal prisons.

Few Americans appreciate what a tremendous and fertile field is open



Women's Day Court in New York is a scene of many tragic cases.



In up-to-date prisons excellent libraries are maintained and these include educational as well as light reading. Crime stories are omitted from the shelves.





# Vistas Are Opening

## PROGRESSIVE REHABILITATION PROGRAM PREPARES MEN IN "BIG HOUSE" FOR CONSTRUCTIVE CITIZENSHIP

federal prisons, while about 1,000,000 more pass through city and county jails each year. And few realize what a stupendous price society has to pay for its wayward citizens. But cold statistics reveal that Uncle Sam's annual crime bill comes to more than 15 billion dollars—a total greater than the cost of defense in 1941. Each year the government expends 400 per cent more on crime than it does for education, and it is paying out more for it than it collects annually from federal, state and municipal taxes!

Episcopal chaplains can be found in correctional institutions in every section of the United States. Among those devoting part of their time to this work is the Rev. J. George Carl who has been ministering to the 1,400 men at the Maryland House of Correction for sixteen years. Mr. Carl holds services every Sunday and is available for private conferences with all prisoners who wish to discuss their personal problems with him. The religious services, which are not compulsory, are attended by men of all creeds.

Among the cases of men whom he has helped to make a new adjustment to life after release from prison, Mr. Carl recalls the story of a young man who had served time for fraud in the Baltimore City Jail. Two years after the prisoner's release the chaplain met him

to the Church behind this country's bulging prison walls. There are at present approximately 160,000 men and women lodged behind bars in state and



Two prisoners while away the long evening hours with a card game.

on the street and hardly recognized the well dressed and successful looking young man as a former jail inmate. He was now happily married and had a responsible position with a bond company. Naturally, the chaplain asked him what had made him forsake his former way of life. "The subject of one of your sermons," replied the young man, "which was 'the door of opportunity is not shut against a man until he shuts it himself.'" Chaplain Carl offers this as concrete evidence that the Church can and is rebuilding prison inmates into worthwhile members of society.

Another chaplain is the Rev. Howard P. Kellett, who directs the Church's work in all the correctional institutions in the Diocese of Massachusetts. Mr. Kellett is also official chaplain of the

(Continued on Page 32)

Chaplain Claude R. Parkerson addresses the New York State Guard School at Wallkill, N. Y., on a guard's part in prison's religious program.



A prisoner at Joliet (Illinois) Prison consulting the Rev. Joseph S. Minnis.







Scores of children no longer find it necessary to play on Altoona's busy streets, but find healthy recreation and fun at St. Luke's Community Center. Here games and sports are provided for all ages and sizes.



(Above) Good books and magazines are available in the reading room. (Below) Eager recruits keep trained WPA supervisors busy in their weekly classes in woodwork, handcraft and aeroplane construction.



# St. Luke's

THEY DANCE AND P

**J**ACK HARDY used to spend every free hour idling around the Altoona, Pennsylvania, freight yards. But today his family no longer worries about his leisure time, for Jack is now among the hundreds of boys who are finding novel recreational interests at St. Luke's Community Center.

Built in 1916, this parish house was for years one of the most popular gathering places for young people in Altoona, but gradually it fell into disrepair, the gymnasium was closed, and the auditorium was used only occasionally. Then a year ago the Rev. John R. Leatherbury, St. Luke's new rector, convinced the men of his parish that here was an opportunity for the Church to serve the community by making this a recreation center for boys of Altoona's East Side.

For two weeks Mr. Leatherbury and the men of St. Luke's worked every night painting and repairing the building. Not only did they work—they also assumed the cost of the necessary repairs which amounted to \$500.

Since its opening it has developed into one of Blair County's largest recreational centers and nearly 20,000 youngsters have used it in less than a year. Activities, which range from basketball, bowling and badminton to ping-pong and tap dancing, are open to all children regardless of race or creed and recently the program has been expanded to include adults.

Here under one parish house roof are to be found a gymnasium, an auditorium, showers, meeting rooms, a library, a reading room and a game room. Situated in a slum area, the center is readily accessible to those for whom its program is intended. It is open to the public daily from four o'clock in the afternoon to eleven at night.

Young people of the community can now exercise and play under trained



# Magnet to Altoona Youth

## RENOVATED PARISH HOUSE CENTER

supervisors, for the W.P.A. provides two male supervisors, two women supervisors and three attendants. Basketball and volleyball games, as well as bowling, are scheduled in advance by teams wishing to use the facilities offered. Evening classes in tap and social dancing meet twice a week. Woodwork, handcraft and aeroplane construction classes, as well as vocal and instrumental music groups, meet one night a week. Cards and other games are included in the program for those who do not care for more active recreation.

St. Luke's experiment in social service is attracting city-wide attention and officials, including the mayor, police chief and juvenile judge, are all backing it. Extensive publicity concerning the venture has appeared in local papers with the result that scores of outsiders are turning up at Sunday services, eager to see the parish that practices Christianity as well as professes it. George A. Farabaugh, assistant county supervisor of education and recreation for W.P.A., calls the program "the finest thing in this jurisdiction of seven counties."

The Roman Church also is cooperating actively and the head of the Catholic Charities in the Archdeaconry of Altoona, has pleaded with the Community Chest to include an appropriation to St. Luke's in its budget.

The center is not thinking merely of the children in its neighborhood. St. Luke's parish was among the first to arrange a program for the men who are being called to military service. Local draftees are receiving several weekly periods in the gymnasium with setting-up exercises and recreational games. It is felt that this program will condition the boys before they are examined by the draft boards and will harden them for their year's training in camp.

The work that St. Luke's is carrying on today might be said to have started

twenty years ago when the present rector was a ten-year-old boy. Discussing his ambitions one day with Bishop Wyatt-Brown, who was then his rector, Mr. Leatherbury declared, "I want to be a minister when I grow up." "And why do you want to be a minister, John?" asked Dr. Wyatt-Brown. "To help poor children," was the reply. Today Mr. Leatherbury's ambition is being realized and the program he and his parish have initiated is convincing hundreds of under-privileged persons that someone really cares.

### Boone Building Destroyed

News of the total destruction by bombing of the Cunningham Building of the Boone Library School in Chungking, China, has been received by the Presiding Bishop. There were no casualties or injuries to staff or students. The report tells of serious shortage of water and food, and intense heat. Everything in the building was lost, equipment, clothing, utensils of every kind. The raid was the second in a day, and the warning was sounded in time for all in the building to reach the bomb shelter in time to escape injury.

"Man eats crocodile" is the news from New Guinea where a British missionary writes: "A boy sold us for threepence a young crocodile about three feet long. We killed him, cooked him and ate him all up. Very nice he was, too. Much cheaper than tinned meat."

\* \* \*

The Rt. Rev. Gouverneur F. Mosher, who retired last year after twenty years as bishop of the Philippines, died recently in New York City after a long illness. He was born in Staten Island, N. Y., in October, 1871, and before going to the Philippines had worked twenty-four years in China, mostly in Wusih. (See *FORTH*, April 1940.)



St. Luke's (above) is located in an old business district. (Below) The Rev. John R. Leatherbury, rector of St. Luke's.



St. Luke's gymnasium is now the scene of many spirited basketball games between rival Altoona teams.







The Rev. William Scott Chalmers, O.H.C., new headmaster.



On their way from chapel to dinner, Kent boys pass by the old farmhouse in which the school got its start thirty-five years ago.



The Rev. Frederick Herbert Sill, O.H.C., founder of Kent.

A COACH in shirt and shorts is not an unusual sight, but a figure in flowing white raiments bellowing directions across a baseball diamond would be news anywhere. Anywhere, that is, except at Connecticut's famous Kent School.

After thirty-five years, students at this Church school have grown used to seeing the cassocked figure of the Rev. Frederick Herbert Sill, O.H.C., standing behind the catcher at baseball practice or pedaling along the river bank on a bicycle. And although Father Sill retired in June as headmaster of the institution which he founded in 1906, Kent boys expect still to hear "Pater's" shouts across the school's athletic fields. For they know that as long as he lives he will continue to serve the school and

After dinner Kent boys enjoy a few minutes of reading, games and relaxation. Pipes are the vogue.



# Kent Boys Work an

## STUDENTS STRIVE TO PERPETUATE IN DA

will remain an integral part of it. "After all," as Father Sill himself points out, "Kent always has been and always will be my life."

This fall the approximately 300 students have found a new headmaster at Kent—the Rev. William S. Chalmers, O.H.C., but he is no stranger to them. During the past year while Dr. Sill was ill, Father Chalmers carried on the administrative work of the school and became thoroughly acquainted with the boys and their activities. In his new post he plans to follow in the steps of the founder and is determined that the same qualities of self-reliance and directness of purpose shall permeate the life of Kent as they did during the headmastership of Father Sill.

Now one of the country's leading schools, Kent has grown amazingly in size and prestige since that far-off day when a young priest started it with only \$300 in savings, a loan and plenty of faith. Beginning in 1906 in a tiny farmhouse with only eighteen students and three masters, it has expanded today into a million dollar plant with about 300 students and a faculty of twenty-six. And so sound is its reputation that although this is a "self-help" school, its roster of alumni contains the names of many well-known families and applicants are registered at birth.

Tuition at Kent is based upon the parents' ability to pay. Although some families pay more than others, their sons all perform the same tasks. The average fee is \$870, but some students are paying \$1,500 a year. But whether his fee is a nominal one or a high one, each boy makes his own bed, cleans his room and waits on table. Indeed, the students do all the housework except the cooking.

Situated on the Housatonic River and having available all the needed facilities, Kent has developed some of the finest school crews in America. Several times Kent boys have journeyed to England and have competed there on the Thames with English school crews. Each season the boys were coached by Father Sill—himself in former days a crack oarsman and coxswain of the Columbia crew that won the Poughkeepsie regatta in 1896.

Born a minister's son in New York City sixty-seven years ago, Father Sill was graduated from Columbia and the General Theological Seminary. After a short time spent as curate of Mt. Calvary Church in Baltimore, he traveled about teaching and doing missionary work. But all the time in the back of his mind plans for a boys' school were growing and taking shape.

The schedule he devised then is still observed. The boys sit down to break-





Drying silverware is one of jobs boys perform at Kent.



Boys' tuition is based on parents' ability to pay, but every boy has to do the same tasks and these include waiting on table.



Student waiters are required to walk into dining room slowly.

# lay "Pater" Sill's Way

ORES FORMER HEADMASTER'S PRECEPTS

fast at 6:25—an hour later comes assembly, but in the interim the students have made their beds and tidied up their rooms. The morning session is composed of six periods and lasts until 12:45. At one o'clock luncheon is served and following this the students have a forty-five minute study period. By 2:30 the campus is filled with excited youngsters hurrying to the athletic fields and the boat-houses for sports play an important part in the life of Kent. Assembly is called again at six o'clock and is followed fifteen minutes later by chapel and then dinner. After one more hour of study, lights are put out at nine o'clock and the day's work is done.

Kent's program has striven above all to gear religion into the everyday life of its students and to make it "natural." Father Sill's example is still fresh in the minds of hundreds of Kent graduates for "Pater" practised what he preached and translated religion into a way of life. He carried it into the classrooms and onto the athletic fields and showed that it was the "only way."

Yes, Father Sill has retired as headmaster, but his spirit will continue to permeate the life of Kent, and boys who may chance to meet him strolling under the aged maples and elms of this small Berkshire town will find him still willing to give them sage advice and

friendly counsel. And they will find it as helpful and sound as did their fathers and uncles before them.

## Bishop Hudson to Newcastle

Bishop Noel Baring Hudson, secretary of the Society for the Propagation of the Gospel, and known throughout the American Church from his visit last year on behalf of aid to British Missions, has been made Bishop of Newcastle, by appointment of King George VI.

Bishop Hudson's new jurisdiction is in the Province of York, and he succeeds the Rt. Rev. Ernest Bilbrough.

Although eighty-three years old, the Rev. J. B. Mancebo has charge of seven Episcopal parishes and missions at Santiago, Cuba. He usually officiates at five different services each Sunday, traveling mostly on foot, as there is no other means of transportation. He has five organized mission schools and visits each in turn during the week, holding Church services on different days. Mr. Mancebo graduated from the Bishop Payne Divinity School in 1892.

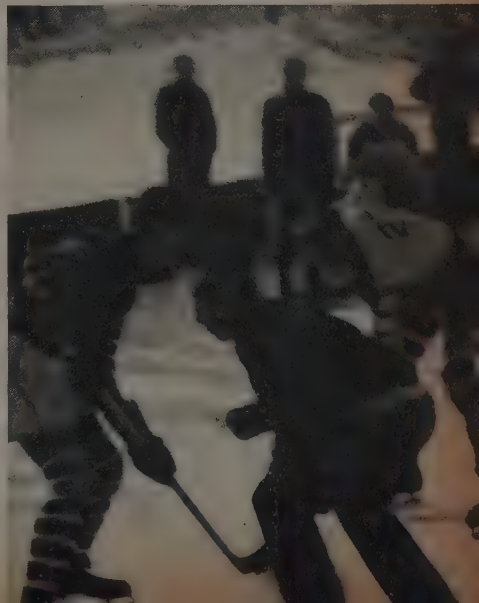
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A cable from Tokyo announces the recent death of Dr. Tokutaro Kubo, medical director of St. Luke's International Medical Center. Dr. Kubo, who had served on the hospital staff for thirty-six years, was famed for his work in obstetrics and was considered one of the foremost physicians in the Japanese Empire.

SCARED? "On our last trip to a country mission," writes the Rev. G. H. Howard, British missionary at Mysore, central India, "We met a tiger and two panthers, and heard two bears crashing about the undergrowth. On the return trip a wild elephant blocked the road and I had to steer close by him. Later I asked my boy if he was afraid. He replied, 'No, for I was with master.' If he had known what master's feelings were like he would have just about passed out!"

In south India villages where the Rev. George Shriver works, Christians are recognizable by their combed hair and clean shirts. Recently on a visit to a Christian village, which only a year ago was a wretchedly dirty place, Mr. Shriver noticed one unkempt man. The villagers assured him this was a heathen from another village not yet dealt with.

Ice hockey is one of the school's most popular winter sports and there is plenty of it in this Berkshire climate.





# Churchwomen's "Arm

DAUGHTERS OF KING KNITTING, COOK



Curiosity seekers and worshipers cluster around St. Christopher's Trailer Chapel at California beach. Earl Theisen—Look Photo.

**I**F a disaster struck Tulsa, Oklahoma—if bombs fell, or storm or fire laid waste the city and struck down many of its people—there would be at least one group of women ready to administer first aid to the injured. Not trained nurses but housewives, business women and clerks, they would put into practice the Red Cross course which they acquired recently under the sponsorship of the Episcopal Church's Daughters of the King.

The possibility of a disaster in Tulsa is probably remote, but the training of

women to meet it, the definite preparation of a group for civilian defense, is another example of the practical way in which the Daughters of the King translate the word "service."

The Daughters of the King have been called "the standing army of the Church." Their services are never easy to enumerate, for often they are done in the name of other organizations. Today, with thousands of members devoting every free hour to Red Cross, British war relief, China relief and national defense, the work is even more difficult to identify.

The Daughters, scattered throughout the United States and into Canada, have but two rules: to pray and to serve. Members are pledged to make a constant effort to bring other women into definite relationship with Christ. That is the purpose of their service, but it in no way limits the forms the service may take.

Women in the Jarvis Chapter at Willimantic, Conn., are giving service by sending a Prayer Book to every parishioner now in the armed forces. In Florida national defense also has opened up new opportunities for serv-



A yachting enthusiast, Mrs. W. W. Pedder, president of Order, at the wheel of her boat.

ice. While some women at St. Mark's, Palatka, are busy doing various welfare jobs among soldiers, another is teaching many persons to knit.

Daughters of the King in Trinity Chapter, Houston, Texas, served cookies and coffee to 6,500 Army men on one occasion when the women were hostesses at the Soldiers' Service Bureau.

From every part of the country come similar reports of Daughters of the King and their work for national defense. At the same time, reports come of devotional meetings, church furnishings, bandage-making, distribution of Church literature, pageants and welfare work that are typical D.O.K. activities. Some of the tasks are done individually by those who are serving as welfare secretaries, volunteer clinical workers, Parent-Teachers Association presidents, Church school teachers and choir mothers. Others are

Visitors at General Convention saw this model of St. Christopher's Trailer Chapel which is now making its rounds in California. Chapel was gift of Los Angeles Daughters to Diocese.





# Aids Civilian Defense

## BANDAGE-MAKING FOR ARMED FORCES



Daughters of the King gather for diocesan picnic in a member's garden on Pacific Coast.

done in the group, by women who sew, study and pray together.

Not just another parish organization, the Order of the Daughters of the King devotes itself to duties the rector asks of it. This may mean a variety of work. St. Mary's Chapter, Houston, is working on a set of linens for the rector's private communion service and on a nativity scene for the Church school.

In some parishes the Daughters shoulder much of the load of visiting sick persons, shut-ins, and newcomers. They are likely to prepare the altar and flowers for Sunday services and then, on Monday, appear at a hospital or an old people's home with bouquets of the altar flowers for the patients.

The Order, with its record of multitudinous services, is the outgrowth of the Senior Bible Class of 1885 at the Church of the Resurrection, New York. The girls in that class sought to keep before them, in a changing world, the

unchanging principles of prayer and service. They formed the Order, which in four years had several chapters and a national organization. A more recent development is that of the Junior Daughters, now found everywhere.

Bible study is the keynote of both the junior and senior work. Members go as instructors and pupils to summer schools and conferences. A New Hampshire chapter sent a girl to a summer conference to further her interest in Church work as a profession. Sometimes at half, sometimes at all the weekly meetings of a chapter the Bible is studied. Trinity Chapter, Apalachicola, Fla., holds a prayer service every Friday. A Prayer Cycle in the Grace Church Chapter, Grand Rapids, Mich., provides an activity for this group of older Daughters. All Saints' Chapter, San Diego, expects of its members five minutes of daily prayer for peace. Monthly corporate communions and quarterly quiet days complete the spiritual program.

Outstanding, too, is some of the social work achieved by the Daughters. Bishop Weed Memorial Chapter in Jacksonville, Fla., provides rent, food



Deaconess Harriet Bedell, an ardent D. K., visits Indian friend in the Florida Everglades.

and showers for needy persons. A group in Connecticut was responsible for sending a lame woman to the hospital for several months. In Ohio the Daughters sew carpet rags for the Blind Society. St. Margaret's Chapter in Los Angeles turns its old household linen into bandages and dressings for the American Refugee Hospital in Shanghai.

One Maryland chapter last year gave three hundred underprivileged children and their parents an excursion down the Chesapeake.

(Continued on Page 30)

Members of St. Mark's Chapter, in San Antonio, distributed 1,762 magazines last year to sick persons and shut-ins. Three officers shown below are starting out for a hospital visit.





# Tiny Cottag

GOOD SAMARITAN, L



The Hospital of the Good Samaritan, which occupies an entire city block, is conducted under the auspices of the Episcopal Church in Southern California, but is undenominational in its benefactions. All Soul's Chapel in foreground.

**A**BOUT 1885, a young Episcopal missionary, Sister Mary of the Order of the Good Shepherd, arrived in Los Angeles. Shocked by the dearth of Church institutions in this "booming" town of approximately 50,000 inhabitants, Sister Mary lost no time in acquiring a small cottage which she converted into a hospital. This haven she opened to all sick persons regardless of race or creed, taking special care to admit patients who were unable to pay for adequate medical attention.

From these humble beginnings in a cottage more than fifty years ago, has grown the Hospital of the Good Samaritan—an Episcopal project—which today is one of the largest and best known medical institutions in the West. Its buildings now occupy an entire city block on an important boulevard, while a staff of about 250 doctors cares for the more than 10,000 patients who pass through its doors each year.

Sister Mary originally had come from Nova Scotia to San Francisco where she soon attracted the attention of

Bishop Kip. Greatly concerned over the religious needs of Los Angeles, and recognizing in this earnest young woman an efficient and tireless worker, Bishop Kip sent her to the growing city to take up work among the underprivileged. It was not long before she had assumed sole charge of the new hospital, which she called the Los Angeles Hospital and Home for Invalids, and which for some time she maintained at her own expense.

The aim of Sister Mary in opening this cottage hospital, says a contemporary newspaper account, was "to provide charitable services for the acutely sick and for invalids." But the burden grew too heavy and she appealed to the Church for aid. As a result the hospital was taken over in 1887 by St. Paul's Church, a flourishing young parish at that time, and given the name of St. Paul's Hospital and Home for Invalids. When the Diocese of Los Angeles was formed, the hospital was adopted as a diocesan institution and its name changed to its present one.

In 1895 Bishop Johnson came to Los Angeles as the first bishop of the diocese and immediately became interested in the work of this Church institution which he found to be the only one in existence there at that time. This interest on the part of the bishops of this diocese has continued down through the years and today the present Bishop, the Rt. Rev. W. Bertram Stevens, is president of the hospital's board of directors and its official head.

The Good Samaritan has thirty-three endowments for charitable work varying in amount from \$250 to \$100,000 and totaling \$237,250. But the amount given in free service each year far exceeds the income from endowments and contributions. Indeed, in 1940, the total sum received from these sources was \$7,462.00, whereas the amount charged off by the hospital



# Was Birthplace of Great Hospital

GELES INSTITUTION, CARES FOR 10,000 PATIENTS ANNUALLY

for free work was \$37,210.00, in addition to \$38,206.00 given by the X-ray and other laboratories.

Among the main interests of the hospital is the education of its nurses and for them a training school was established in 1896. This was incorporated in 1929 as the Bishop Johnson College of Nursing, and is housed in beautiful buildings diagonally across the street from the hospital.

Convinced that the spiritual factor is vitally important in the actual cure of sickness, the Hospital of the Good Samaritan lays particular stress on its religious services. At the very heart of the building, entered from the main lobby, is a beautiful chapel, built in memory of the Rev. Henderson Judd, the hospital's first chaplain. This always is open for meditation and prayer and services are held regularly for patients, nurses, and others. A special gallery on the second floor permits patients to be brought to services in their beds while special provision is made for wheel chairs to reach the body of the chapel from the main floor. Holy Communion is often administered to patients in their rooms.

Thus has the vision of a young

woman missionary struggling along with only meager resources, been realized in this renowned "house of healing" which today is a vital force in the life of the nation's fifth largest city.

After furlough in the United States, five Episcopal missionaries have returned to their posts in war-torn China. These included James H. Pott, Philip B. Sullivan, David G. Poston, J. R. Norton and the Rev. Francis A. Cox. All are members of the faculty of St. John's University in Shanghai.

\* \* \*

Miss Ada H. Wright, for many years assistant to her aunt, Hannah Riddell, famous English pioneer in leper work in Japan, has arrived in Australia. She lived in Japan for forty-five years. "It is a great grief to her," she writes, "to leave the leper work because of the Japanese Government's decrees that foreigners must give up administrative positions.

\* \* \*

Four former members of the Church's missionary staff in Japan, the Rev. Harold C. Spackman and the Misses Nellie McKim, Gladys Spencer and Ruth Meinhardt, have been appointed to posts in the Philippines by Bishop Norman S. Binsted, and will take up their duties there shortly.

## FORTH QUIZ

*Answers to Questions on Page 3*

1. About \$15,000,000,000. Page 18.
2. Because it believes spiritual factor important in actual cure of illness. Page 26.
3. It was worn by Bishop Lawrence as a good-luck hat through the original financial campaign which raised \$8,850,000. Page 6.
4. George Washington. Page 16.
5. Increase of coeducation. Page 8.
6. He was a commercial photographer. Page 12.
7. In Kent, Conn., in 1906. Page 22.
8. Because a large part of the \$300,000 given to British Missions by American Churchmen will help African missions. Page 10.
9. About 50. Page 14.
10. The Daughters of the King. Page 24.
11. Alfalfa, cattle and sheep. Page 15.
12. Basketball, bowling, badminton, ping pong, tap-dancing, etc. Page 20.

The Conference of Church Workers among the Deaf, an organized group of deaf clergy, now has \$27,711 in its Reinforcement Fund which is on its way to a goal of \$30,000. The income is used chiefly to train young men as missionaries to the deaf.

Nurses join the hospital chaplain in singing a favorite old hymn. Particular emphasis is placed on the chapel services and nurses as well as patients are encouraged to attend.



Nurses leaving their residence house ready to go on active duty. These young women aid a staff of about 250 doctors in caring for thousands of patients of all denominations.







Prof. Paul Rusch of St. Paul's University, Tokyo, who is remaining in Japan in spite of unsettled international conditions.

**I**MMEDIATE temporary furlough for the remaining foreign staff of the Church in Japan, to last for the duration of the present emergency, has been arranged for

Population at the House of Bethany, Cape Mount, Liberia, increased suddenly by 92 on a recent evening, when 20 Dutchmen and 72 Indians ended a walk of four miles from their landing point from a torpedoed ship. They had been without food for five days after the sinking of their Royal Netherlands steamer.

\* \* \*

A taxi driver in Kansas City recently listed his favorite people as doctors, Episcopalians, natural gas men, bakers and lawyers. When it was pointed out that Episcopalians might include all these he replied, "Not in my book. Episcopalians are Episcopalians, and there's no one like them."

\* \* \*

An English congregation which had never given more than six pounds annually to foreign mission work lost its church in an air raid and when they took refuge in a temporary church, that too was destroyed. This

# More Americans Leave Japan

## International Situation Causes Evacuation

by the Rt. Rev. Charles S. Reifsnider, former bishop of North Kwanto diocese. It is believed this action has been taken to avoid future complications should transportation facilities be decreased further or should international relations grow more serious.

Since most of the American staff withdrew from Japan during the past year when the Japanese government asked all foreigners in administrative offices to leave, the recent decision affects relatively few. Four of the Church's staff in Japan have been appointed by Bishop Binsted to posts in the Philippines. These include the Rev. Harold C. Spackman and the Misses Nellie McKim, Gladys Spencer

and "Ruth Meinhardt. Mr. Paul Rusch, professor at St. Paul's University, in Tokyo, however, has stated that he will remain in Japan whatever the conditions may be.

On their way to America are Bishop Reifsnider, who had stayed on in Japan in an advisory capacity since his resignation last year, Mr. R. L. Simmons, and the Misses Helen Lade, Helen Pond, Jeannette Albert, Ella Foerstel, Bessie McKim and Ruth Burnside.

During the past year the Japanese staff of the ten dioceses which make up the Anglican Communion in Japan have taken over most of the work formerly carried on by foreigners and, it is felt, will be able to assume the duties relinquished by those now leaving.

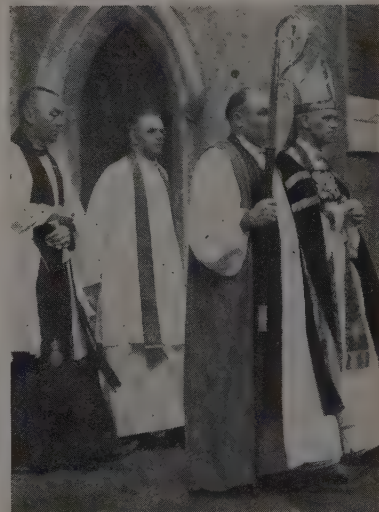
experience so affected them they pledged twenty pounds for foreign missions next year.

\* \* \*

The district of San Joaquin in west central California, is the smallest in area of any domestic missionary district, but it is as large as the whole state of Pennsylvania which comprises five dioceses.

\* \* \*

Bishop Norman S. Binsted, (right) now of the Philippine Islands and formerly of Japan acted as presiding bishop at the consecration recently of John Leonard Wilson as bishop of Singapore. This probably was the first time an American Bishop presided at the consecration of a British Bishop as diocesan of a major British diocese. Bishop Binsted acted at the request of the Archbishop of Canterbury on whose mandate the new bishop received his commission. Bishop Binsted is shown leaving the Cathedral in Hong Kong after the service. Bishop Wilson is beside Bishop Binsted. In the rear are: the Rev. N. V. Halward and the Rev. S. J. Squires.



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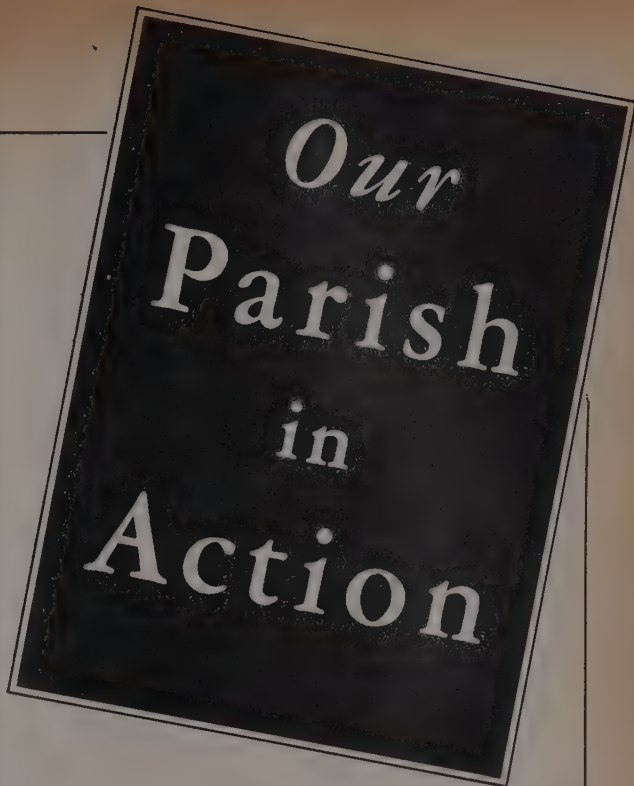
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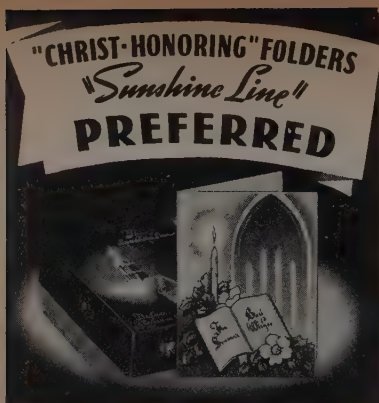
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In Tennessee a chapter has three wheel chairs and a hospital bed, which it lends where they are needed. As in many other chapters, members carry books to patients in the hospitals and furnish cards and stamps for the patients to send out. St. Mark's Chapter, San Antonio, last year sent 1,762 magazines, as well as many books, toys and games, to hospitals and county homes.

Many Daughters of the King are among the well-known "Women in Yellow," volunteer workers at Jefferson Davis County Hospital in Houston. They help in the clinic, bring needy persons to the hospital, and have established "blood" and "milk" banks.

A Memphis chapter has sponsored the services at the Tennessee Home for Incurables since 1907. Daughters in the Diocese of Washington are responsible for a monthly Holy Communion service at Glendale Sanitarium.

One tangible result of the work of the Order is the number of persons who have thus been brought into the Church. A Jacksonville chapter has brought sixty-nine persons to confirmation and fifty-five to baptism.

An Arkansas chapter makes Christ-

mas, Easter and Mother's Day a big event for old people at a county home by taking candy, flowers, fruit, ice cream and Easter eggs to them.

Of all achievements of the Order, possibly the best known is St. Christopher's Trailer Chapel, which Los Angeles chapters presented to their diocese last year. Compact, convenient, the trailer can be transformed quickly from a home for a traveling missionary to a sanctuary for services. It reaches isolated places, resorts, CCC camps and other spots. The Daughters of the King have no responsibility now except for the Correspondence Bible School, which was started to meet the requests of both adults and children.

Los Angeles women might find a goal for their Bible School in the results of a similar project started in the Diocese of Albany. There 8,000 lessons have gone regularly to 214 children, in addition to many Bibles, Prayer Books, Hymnals, and Church periodicals.

Mrs. W. W. Pedder of Los Angeles is president of the Order and editor of *The Royal Cross*, its publication. National office of the Daughters of the King is at 150 Fifth Ave., New York.

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and because of deep religious convictions, 2,000 young men are now in Civilian Public Service Camps throughout the country, unwilling to serve in the military forces.

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## Pensions Open Door to Contentment

(Continued from Page 7)

the old age of clergy and the support of their widows. The idea of a pension fund came before the Church at the General Convention of 1910, after a good deal of thought by such men as Bishop William Lawrence of Massachusetts.

In those days the average salary of an Episcopal clergyman was \$1,200. A retired priest, unless he had private means, was forced to ask for help from some charitable society. He might receive from \$50 to \$400. His widow could expect less.

Bishop Lawrence and other leaders worked and talked about the pension system constantly for six years until, with the approval of diocese after diocese, a canon was adopted at the 1916 General Convention. The Fund had been legally incorporated under New York State laws in 1914.

Having sold the pension plan to the Church, Bishop Lawrence hung up his hat in a New York office in 1916 and started the biggest job of the Fund, that of raising the \$5,000,000 required by canon before assessments or pension payments could be made.

The black derby hat that he hung up in New York, and on many other hooks over the nation, is part of the Pension Fund's tradition. He wore it throughout the campaign, until, by the summer of 1917, the battered headpiece was worth not \$5,000,000 but \$8,850,000.

The \$5,000,000 goal was at the time the largest sum ever undertaken to be raised at one time for any religious purpose. By March 1, 1917, the goal had been passed, and the Fund was ready to make its first grant. Pension No. 1 went to the late Rt. Rev. Edward W. Osborne, the retired Bishop of Springfield, who in his lifetime had served the Church of England and the Episcopal Church in Europe, Africa, and America. He died in 1926.

One of the first widows to receive a pension grant on March 1, 1917, was Mrs. J. G. Schultz of New York State, who is still living. Her pension is No. 8. Many other men and women among the first few months' grants are still on the list.

The Fund has had three presidents. Bishop Lawrence served until 1931. William Fellowes Morgan, one of the incorporators, held the office from 1931 until last December, when he declined re-election. Bishop Cameron J. Davis of Western New York, a vice-president, was then made president. Other officers include Frank L. Polk and Bishop Washburn of Newark, vice-presidents; J. P. Morgan, treasurer, and Mr. Locke.

There is a board of trustees of eighteen members, elected by General Convention, and an executive committee of nine. The committee meets monthly, and nearly always nine are present.

Mr. J. P. Morgan seldom misses a meeting, though he did miss one last spring to attend the Long Island diocesan convention.

The Fund has three subsidiary organizations of considerable size: the Church Hymnal Corporation, the Church Life Insurance Corporation, and the Church Properties Fire Insurance Corporation.

The days are now long past when a clergyman's pension was a charitable gift. The Church Pension Fund, though a personal friend of the clergy, is a working business organization. Its founders had in mind to give clergy a sense of security, so they could do better work. Just a few months after the campaign was started another bishop wired Bishop Lawrence—now a recipient of a pension himself—that his clergy were already doing better work, in anticipation of the future support that the Church was providing for them and their families.

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## Behind Prison Bars New Vistas Open

(Continued from Page 19)

State Prison at Charlestown, Mass., which was built in 1803 and is said to be the oldest used prison in the English-speaking world. Here Chaplain Kellett holds religious services for about 860 men of various denominations.

It has been the policy of the Diocese of Massachusetts to appoint from the diocese clergy to minister to the needs of Churchmen in these correctional institutions. These men are selected from the parishes, receive no remuneration and do it as part of their normal parish ministry. "We have eight men doing this kind of work," says Mr. Kellett, "and it has proved effective because if for no other reason it brings the parish church nearer the prison and aids in keeping the prison just off the beaten track."

At the Connecticut Reformatory in Cheshire, the only reformatory for boys in the state, Chaplain Norman S. Howell looks after the religious welfare of some 250 boys who range in age from sixteen to twenty-five years.

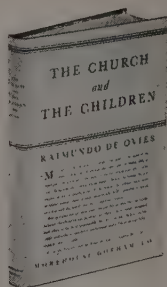
"I divide my work into two sections," Dr. Howell explains, "the Sunday services and the weekday work. The Sunday services consist of hymns, responsive readings, an anthem by an inmate choir, the Scripture Lesson, responsive prayers and a ten- to twelve-minute talk—the aim of which is to give encouragement to the boys and to impress upon them their moral obligations to society."

"On Wednesday mornings I copy down from reformatory records the family background of new boys, and go about the shops chatting with them to gain their confidence. During the afternoon I interview boys, and seek to help them with their personal problems. This year I am alternating the personal interviews with Bible classes—one for Episcopal boys and one for other Protestant boys."

The Church today is meeting the challenge of the prison and is coöperating to an ever-increasing extent with the progressive forces in the field of prison reform.

## A New Book by Raimundo de Ovies

Dean of the Cathedral of St. Philip, Atlanta



### The Church and the Children

The process of educating children in the Church occupies the attention of a large corps of lay-workers besides all of the clergy. Many books on child psychology and teaching theory are in circulation today. There are fewer books, however, on the "how" of teaching by experienced clergy who daily and weekly are working for and with children.

Raimundo de Ovies, Dean of the Cathedral of St. Philip in Atlanta, Georgia, is an expert who has years of actual practice in dealing with children and young people. He is the conductor of the famous "The Church of the Children" program over one of the radio broadcasting stations in Atlanta, Georgia, each Saturday afternoon at 6 o'clock. The broadcast originates in the Cathedral, and the children carry out the program with the exception of the story which is told by Dean de Ovies.

Drawing from his clinical experiences, his knowledge of and love for children, and from his daily experiences of being among them, Dean de Ovies gives to the Church an exceptional book which in no sense is academic or dogmatic. The emphasis is not on the content of teaching but rather, in the words of the author, "a suggestive approach to the HOW of teaching what any may consider best to teach."

The book is divided into three sections. Part one is devoted to the relationship between teacher and pupil, methods of teaching that work, the children's service, instruction, humor in teaching and how to gain and hold attention. The second and third parts consist, not only of sermons to children and sermonettes for special occasions, but also the Dean's analyses of the methods of treatment in making the sermons interesting to children, and some of the psychological reasons why they are interesting and effective.

There is a great deal of material help in this book for anyone who has the privilege of teaching children and young people.

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Raleigh News-Observer Photo  
Mrs. Frances A. Worrall (left) is introducing her successor as superintendent of St. Agnes' Hospital, Raleigh, N. C., Miss Ruth E. Feider, to one of the hospital's very young patients. Mrs. Worrall recently retired as hospital superintendent after serving sixteen years. (See FORTH, July 1941).

## British Enlighten Africa

(Continued from Page 11)

Andarea Apaya, have been ordained to the diaconate, in the diocese of Egypt and the Sudan, an event that is felt by the bishops and mission staff to be the most important step forward since arrival of the first bishop nearly forty years ago. The ordination took place at Yei, which will be found on the map

2,000 miles south of Cairo, near the southern borders of this huge diocese.

A garden of white lilies and golden asters surrounds the Holy Cross Mission Hospital in Pondoland, an S.P.G. mission among the Bantu people. Its red roofs and long verandas shelter the only wards for a population of 22,000 in a district the size of Wales. Feeling that no more help should be asked from England, and in urgent need of more space, the mission sent the Rev. Dr. Frank S. Drewe, who is both priest and physician, to look for more funds in Capetown, a thousand miles away. He was successful in part, and new construction will soon start here. When he began work only twenty years ago, he had neither church nor hospital.

Africa is a world in itself and the Church in Africa, understaffed though it is, like a great fisherman has spread its net north and south from Egypt to Capetown, east and west from Zanzibar to Sierra Leone. Along with the thirty-one British dioceses the American Church has its work in Liberia, on the West Coast. The continent of the future, as it has been called, offers the Church almost overwhelming opportunities.

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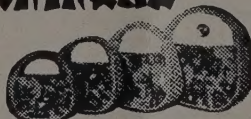
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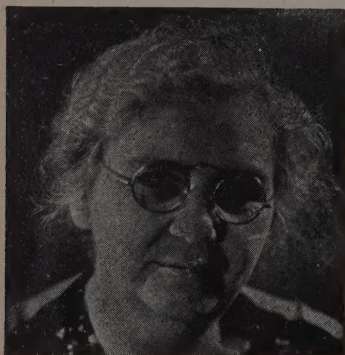
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(Continued from Page 9)

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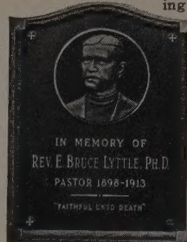
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